4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

When a wife was unfaithful to her husband, he was at liberty to inflict what punishment he thought fit, and could recover from the adulterer whatever value he determined upon, the woman in that case becoming the property of the payer. He could also sell her, or return her to her father as damaged goods, insisting on the price paid for her being given back.

Chastity is not prized among unmarried girls, and few of them are virgins at the time of their marriage. Once married, however, they are generally modest, chaste and faithful.

Violation is not considered a crime, but the violater renders himself liable to pay an indemnity to the father and to take the girl as his wife. Prostitution is common, many women exercising it as a profession, and going from village to village in pursuit of new lovers.

Infanticide is common. Children born with any deformity, or under unlucky circumstances, are frequently slain by their parents.

Neither incest, attempted suicide, nor libel are considered as crimes, while robbery is part of the daily life of the Indian. No stealing is permitted, however, in the clan itself, although as a general rule everything is considered in common.

Armed raids (*malones*) were constantly made on the neighbouring villages, and thus a continual state of warfare was kept up.

Drunkenness is carried to its utmost excess among the Araucanos, and during their feasts the most unbridled license prevails. They then give themselves up to a sexual promiscuity that respects no condition or relationship, each one taking forcible possession of any woman that strikes his fancy or happens to be nearest at hand.

To this fact may possibly be due the custom of reckoning parentage and descent from the mother's side, it being frequently impossible to determine with any certainty who is the father of a given child. Among some tribes the eldest brother of the deceased inherits at his death, as being more certainly of his blood. This peculiarity attracted the attention of the chroniclers at the time of the Spanish Conquest, throughout America.

A redeeming trait of these Indians is their hospitality. An inhospitable person is generally condemned by public opinion, as sordid and mean. The guest is considered sacred to those under the same roof, and of the same *lov* or clan; and it is the duty of all to protect him and his belongings while he is within their jurisdiction. Any infraction of this rule is severely punished.

The chief virtue among them is that of physical bravery; then come personal endurance, both of pain and hardship, constancy in vengeance, and individual strength.

Land.—When the Spaniards arrived in Southern Chile, they found the country divided into four natural divisions. The word *mapu*, land, was applied to all of them, being qualified by a distinctive name. *Lafquen-mapu* was the sea-land or coast region, *Lelfun-mapu* or level land was the central valley, *Inan-pire-mapu*

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

619 in our sources. According to one witness (cited by Latcham, 1922 b, p. 363), no one cavi was subject to any other cavi; according to Mariño
634 de Lovera (1865, p. 140), the heads of the machulias were subject to
622 the head of the cabi which the machulias constituted. Given the general democratic decentralized pattern of *Mapuche-Huilliche* political life, we may be reasonably confident that such "subjection" of smaller to larger unit in the political hierarchy as may have existed must have been close to purely nominal.

622 Each small "farming community" of three to seven or more huts (cf. supra under Settlements) had its own headman, a richer or older man or a descendant of caciques. (Ascasubi, 1846, p. 355; cf. Mariño de Lovera, 1865, pp. 124, 140.) Luis de Valdivia (1887, s. v.) defined ciña (kuga) not only as a lineage and as the name thereof, but also as "la cabeça de parientes, el que es como cacique, o indio principal." Rosales (1877–78, 1:137) states that the "caciques," who with the "toquiers" are the only persons of dignity, were "las cabeças de las familias y linajes, de modo que no tiene un cacique que le reconozca mas de los de su linage." How and where these headmen of farming communities and heads of families or kinship groups fitted into the political hierarchy above outlined is not clear from our sources. The
621 facts we have seem best explained on the provisional hypothesis that the small farming communities, and perhaps clusters of such communities, constituting machulias and cavis respectively, were exclusively or preponderantly made up of closely related kin.

622 In the course of time, particularly after the beginning of the 19th century, a certain increase of executive and judicial power and authority accrued to peacetime headmen of the different ranks, and the earlier atomistic peacetime political structure assumed somewhat greater unity, cohesion, and hierarchization. But the basic democratic forms and functions persisted largely intact. (For military organization, see infra under Warfare.)

674 **Law and legal procedure.**—The chief crimes recognized were adultery and wife-stealing, murder, theft, homicidal sorcery, and treason.
627 The offended party and his kin dealt with the offender; in earlier times,
754 headmen and other caciques had little or no authority to try cases or to pronounce judgment. Adultery, murder, and sorcery were punishable by death, and sometimes were actually so punished; but, more commonly, in cases of adultery and murder, composition was resorted to, with payment of strings of llankas, 10 such strings for one death. Mansgrav (1648, p. 287) states that the sorcerer was buried alive—as is also recorded among the Argentine *Araucanians* by Barbará (1930, p. 44). (Cf. similar *Chiriguano* treatment of sorcerers, and Molina, 1901, p. 134, on torture of sorcerers to force revelation of accomplices. For fuller details on law and judicial procedure, cf., e. g., Guevara Silva, 1904, pp. 40–58.)

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

THEFT, INTOXICATION

679 According to Chilean police, Araucanians are law-abiding citizens. When an Araucanian is arrested, it is, almost without exception, either for theft or for an injury inflicted on a non-Araucanian during a fist fight while intoxicated. The Sisters at the mission stations corroborated this. Cooper lists theft as one of the chief crimes of the Araucanians (1946, p. 726).

Cattle were known to have been stolen in the areas covered by the present study, "for no good reason." In one area a man stole chickens "for a good reason"—to feed his hungry family. He owned no land, cattle, or sheep, and was unable to find enough work to buy food. One evening he was caught stealing chickens from the coop of a non-Araucanian. The non-Araucanian reprimanded him, then gave him two additional chickens and sent him home. The next day she engaged him in work for pay and urged Araucanian neighbors to do so also and to share food with the man's family. They did so, but they did not cease from expressing a wish to both the non-Araucanian and the man that he move his family to where relatives lived. "After all, both he and his wife have relatives; this is no place for him."

When the Sisters' house in Alepúe was being destroyed by fire (1939), all movable things were carried out or were thrown out of windows, and were lying about the place for several days. Not an article was taken. For the following three weeks these articles were stored in an empty, unlocked ruka, and nothing was missing when the Sisters returned. In the early days, theft was punishable, even with death; today it is punished by Chilean courts with imprisonment.

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A family is sensitive to the accusation of theft against one of its members. During the present study the key to a school door was missing. Suspicion was cast on a certain boy by his schoolmates. When the teacher questioned him he admitted that he had taken the key, but had lost it. The boy's paternal grandmother and aunt came to the teacher to assure her that the boy was no thief; that he had admitted taking the key only because of the pressure the schoolchildren had exercised by their accusations; that he had really been frightened into admission; that they would most certainly be ashamed to have a thief in the family. In the afternoon the key was found in the schoolyard by children playing there.

283 Formerly, in general, Araucanian men drank to excess only when in a group; rarely did women drink to excess. Occasions when it was expected that men would drink to intoxication were the end of the threshing of each family's harvest and at the completion of the erec-

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

72 [intestines] on the right side of his body," and more often, in recent years, uses a revolver. The chief reason for suicide is "feeling sad about a thing." In two instances insanity was given as the cause. An informant in his eighties told of a suicide that had just happened: "When I arrived home last evening, a young man, only 25 years old, had cut his throat. He was still lying near my yard [the Argentine law forbids the removal of such a body until the police have given permission to do so]. The people are saying that this man committed suicide because he had a heavy and sad heart—his mother, who was a widow, died in disgrace recently. Although she had sons and daughters with whom she might have lived, she gave herself up to other men. If one of the man's [suicide's] sisters had been sad, she would have hung herself; one of my women relatives did that. This relative of mine loved someone, but her parents would not allow her to marry him and this saddened her. She fastened one end of a rope about her neck and tied the other to a branch of a tree that hung over a cliff—any projection would have done. She let go of the rope, and there she hung in midair."

While I was in the area a young woman hung herself because her father refused to let her work in San Martin de los Andes. The following morning, a schoolboy, while looking for a horse on which to ride to school, found her hanging from a tree.

An 80-year-old informant told of a suicide committed by a woman who was intermittently insane. "The woman went to her daughter-in-law's house to see why the daughter-in-law's small child was crying. She found the daughter-in-law hanging from the rafters by a rope and the child hanging onto its mother's feet. The mother-in-law could not look at the woman; she grabbed the child and ran out of the house."

LYING, THEFT, INTOXICATION

577 Persons seldom lied. Liars were not respected. "It is the same today," said a man in his eighties. Old informants remarked that young men tell lies at home about food, "the way in which they got the food that they bring home from estancias, especially animals. We eat the food, but no one compliments the young man for having provided it." A non-Araucanian, who was born and reared among the Araucanians and who employed a large number of them on his estancia, noted, "An Araucanian cannot lie and get away with it. You can see it in his face and in his actions the minute he tells a lie."

674 Stealing today is usually done from Argentines; seldom is anything stolen from an Araucanian. Things stolen are usually sheep.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

CHAPTER VII.

LAS MANZANAS.

Catching a Thief—Miss Foyel—Start for Las Manzanas—First View of the Apple Groves—Omens of War—Inacayal's Tolderia—Crossing the Rio Limay—Mr. Cox's Shipwreck—Lonkstrou's Raid—A Night of Alarm—Bravery of my Cousins—The Great Chocoque—A Mounted Parliamento—Apples and Pihones—Graviel's Madness—Las Manzanas—Chocoque's Palace—The Revels—Feuds between the Chiefs—The Picunches and the Passes to Valdivia—Trading and Politics—Resolutions of Peace—A Grand Banquet—Power of Chocoque—Araucanian Customs—Farewell Presents—Invitation to Return—Orkeke's Generosity—Return to Geylum—Outbreak of an Epidemic—My Pretty Page—Departure from Geylum.

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THE day after our arrival at Geylum, Manzaneros or Araucanians arrived from the north with cider of their own manufacture stored in sheep skins, apples, and pihones, to trade; and a scene of debauchery ensued, as usual. At night an attempt, nearly successful, was made to rob our toldo: one of the women, however, was awake, and heard the thief endeavouring to get into the back of the sleeping places where some newly-finished mantles were stored; she gave the alarm to two of the men, and they endeavoured to catch the would-be intruder, who, hearing the alarm raised, started off at speed, not without receiving a cut from a knife which marked him deeply on his shoulder; and, what was worse, being recognised as he ran off.

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Foyel invited me to drink at his expense, but I merely stayed in his toldo long enough for the observance of